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This paper focuses on the discussion around these things. Departing from these historical and cultural capitals, we will discuss suitable forms of cooperation. But before that, we examine the challenges faced by the two countries, which at the same time become the entrance to seek a appropriate cooperation model.

The Advent of Islam in China

Most historians agree that Islam, or more precisely Muslims, came to China in the first century of the presence of Islam. In the *Sirah of the Prophet* stated that when the Prophet migrated to Abyssinia together with of 101 people, not including children and women. According to Muslim Annalists, after the asylum, not all of them returned to Mecca or Medina. There are ten people whose fate is unknown. Based on this data and relating it to various Chinese Records, Fatimi assumed that 5 out of ten people whose fate was unknown went to China. He stated that four Muslim wise men were reported to have come to China during the Wu-te period (618-626) during the Tang Dynasty. Their leader was Su-ha-pai Sai Kan-Ko-shihn (Said Sa'd bin Abd

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During the Ming Dynasty, there was the remarkable naval expedition led by Admiral Muslim Zheng He (Cheng Ho). Through 7 expeditions achieved from 1405 until his death in 1433, Zheng He visited over 37 countries. He also visited ports in the Nusantara (later called Indonesia), including Java. This visit to the Nusantara has important significance not only to the strengthening of relations between the Nusantara and China, but this contact also has links to the process of Islam in the archipelago in the subsequent periods.

China and Indonesia Relationship

The relation between China and Nusantara became increasingly closer during the Ming Dynasty, especially when Zheng He and his expedition stopped at several ports in the archipelago, such as along the coastal Java. At places in where Zheng He's fleet anchored, notably in Java, the local

⁶ *Ibid.*, p. 174.

⁸ *Ibid.*, p. 40-43.

In Java (present time Indonesia), this assimilation seems so unquestionable in some mosque buildings, especially the Zheng He mosque, which the Indonesian Chinese Islamic Association (PITI) built. Muzakki argues that the Zheng He Mosque represents the first ethnic Chinese mosque, promoting Chinese culture in a local context and making use of Chinese architectural design, both internally and externally.²¹ Moreover, AlQurtubi, as Muzakki quotes, finds Chinese influence in some Javanese historical buildings and monuments. These include the interior design of the ancient Mantingan mosque in Jepara, Central Java; the architecture of the minaret of the mosque at Banten; the design of the gates of the Sunan Giri sacred site complex in Gresik, East Java; and, most importantly, the construction of the Demak mosque in Central Java. All of these follow the Chinese model to some extent, and are taken as further evidence by AlQurtubi of the Chinese key role in the spread of Islam more generally to Java.²²

Unquestionably, the contact and cooperation between China, Java (Indonesia), and Islam (or Muslims) took place deeply since very early time. Their collaboration has contributed really not only to those who collaborate but also to the world as a whole. They established overseas trade, created beautiful architectures, fostered some technologies, contextualized Islamic values to the real local and time that humankind gets along and so on.

Besides, the other challenges we facing is the outbreak of Islamophobia and Sinophobia in some countries that almost definite to disrupt relations and partnerships that have been and will run. Islamophobia in the form of hatred against Islam and Muslims has been spreading in several countries, especially in Europe. In the view of Islamophobic people, Islamic teachings are hideous and bad, and the Muslims are evil. Many aspects are causing

²³ Klaus Schwab, *The Fourth Industrial Revolution*, (New York: Crown Business, 2016), p. 13.

Correspondingly, Sinophobia as sentiment against China, its people, overseas Chinese or China culture²⁵ also takes place in people and groups, even some government. Similar to Islamophobia, anti-Chinese sentiments also refer to various problems. It maybe arises for the success of overseas Chinese and China economically causing the other being resentful. The sentiment might also appear because of other people having a lack of understanding of China and the Chinese and it could be due to the attitude of the Chinese themselves or the policies of China which are considered detrimental to others as well. Whatever our views of it, Islamophobia and Sinophobia are going to disrupt the good relations between most Indonesian and the Chinese people, and their lives as well. Even both will impact the global community. The peaceful life we are aspiring will be difficult to achieve. We will always encounter violence, which eventually impacts other aspects of life.

Here is the importance of cooperation. We can do that completely with the cooperation which is impossible for us if we only do it individually. Likewise, we are dealing with the sentiment of anti-Islam-and-Muslim and anti-China. We have stop or reduce the negative effects if they cannot eliminate those phobias.

Concluding Remarks

²⁴ Christopher Smith, "Anti-Islamic Sentiment and Media Framing during the 9/11 Decade" *Journal of Religion & Society* (Vol. 15 (2013), p. 2.

²⁶ Klaus Schwab, *The Fourth Industrial Revolution* p. 106.

